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PROBATIONER. DISCIPLE. MASTER.

Purification. Illumination. Union.

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NOTES AND NEWS.

Moneyrea has been setting its House in order, and the report shows the amount of work which had to be done, and the money which has had to be raised—what in these days is a considerable sum for a country congregation—£450. At the opening service on Sunday, August 2nd, when the Rev. J. J. Magill, B.A., of Rademon, was the preacher, the collection amounted to £100.

* * *

Glenarm has also been making a special effort—a Cake and Candy Fair being the means of raising £125 16s 4d for the renovation of the Manse. Glenarm Old Presbyterian Congregation dates from 1622 and in the course of its long history this was the first occasion of anything of the sort.

* * *

Dr. Dexter, Secretary of the Social Department of the American Unitarian Association received a very cordial welcome from the York Street Congregation, Belfast, on the occasion of his visit in July. On the platform with Dr. Dexter were the Rev. A. L. Agnew, B.A. (presiding) and the Moderator and ex-Moderator of the General Synod. As a souvenir, a shillelah bearing an inscription on a small silver shield, and decked with a green ribbon, was presented to the American visitor. This is not the first time such a presentation has been made in York Street, Mr. Agnew remarking that on his visit to the office of the Secretary of the A.U.A. the first object that caught his attention was the shillelah, which had also come from the same congregation. It lay like a mace on the table. Like Dr. Dexter, Dr. Cornish the Secretary is a wanderer, and America has its own social problems, some more acute than those of the old country. A very warm tribute to Mr. Agnew for the work he did while he was in America was given by Dr. Dexter. Dr. Dexter preached the Sunday following, and a report by Rev. John M'Cleery of the evening address will be found in these pages.

* * *

Dr. John Haynes Holmes, who has been in Russia, intends giving Belfast a visit on his return journey home to the U.S.A. He is one of America's noted preachers. He is very strong in his advocacy of Peace. A noted speaker to whom he listened years ago, once gave some excellent advice. "When you have an audience to address find out, if you can, what they would like to hear—then tell them what they don't want to listen to. It will do them a lot of good"

* * *

We hear and read a good deal about declining attendances at church; judging however from the following paragraph taken from the "Daily Dispatch," the tendency seems the other way.

Religion in a Square Mile.

"I found last night four famous sanctuaries, among the largest in London, all but crowded with worshippers for evening service. The Abbey was quite full; the Central Hall had a magnificient congregation, made up, I was assured, very largely of visitors to London. At Westminster Chapel there was a very fine congregation, mainly of young people. At the Cathedral there was a congregation of some thousands from different parts not only of England, but of the world."—"Daily Dispatch."

Developments are taking place all around us, which makes it impossible to judge of future conditions, by past experience. In education the new system of centralization in England is being pushed rapidly forward. "Central Schools" are being built at tremendous cost and of enormous size to be staffed by teachers holding university degrees. All the children over eleven years of age are to be taken out of the existing elementary schools in the district, including outlying villages and brought into the central school, by means of special cars. Under the present system of training, teachers have very little practical experience, before obtaining their certificates, just the little that is provided by the training colleges, and after being certificated are placed on a year's probation, under the principal of a school, and if the principal's report at the end of the year is unsatisfactory, then that trained and certificated teacher must look out for another vocation in life. There is no apprenticeship nowadays.

* * *

Organization up to a certain point is right enough, but it can be carried to excess and become a tyranny, allowing no scope for individuality and mechanizing the whole of life. Roman Catholicism is wide awake to new opportunities for making its position secure, in the purchase of land for schools and playgrounds, and for religious processions.

* * *

Insidious forces are at work making difficult times in trade and industry much more difficult. Soup-kitchens have been provided for young men involved in a coal strike, who for various reasons cannot claim aid either from dole or any other fund. Men are waiting outside these soup-kitchens distributing handbills to these young fellows, with statements such as this:—"You couldn't be supplied better if you were working, then why work?"

* * *

God has a plan, deeper and further reaching than we can trace, and man is a soul, and for the sake of the soul the world exists; and surely it is part of the plan that conditions of life shall be unfolded which shall provide for the fuller life of body, soul and spirit. Is this not what is meant by God's Kingdom which the Church exists to promote?

Published on the last Saturday of the month. Copy for the printer should be sent before the 20th at the latest.

RE-OPENING OF MONEYREA MEETING-HOUSE.

For four months the old Meeting-house was closed while undergoing extensive renovation, which included internally, roof repairs, new rafters, new ceiling, new aisles, re-painting seats, windows and doors, and distempering the walls, and also externally roof repairs, painting and distempering, which, contract costs, all inclusive, about £450.

The re-opening services were held on Sunday, August 2nd, at 12 noon and 6-30 p.m., and were conducted by the Rev. J. J. Magill, B.A., Rademon, whose appropriate and inspiring sermons were highly appreciated by the large congregations, morning and evening. The services were very impressive, the singing was hearty and the choir did their work well at both services, they gave a splendid rendering of the anthem—"Come unto Me." Great credit is due to Miss M. Doyle, the Organist.

As the occasion was a special one with the object of raising funds to help to defray the cost of the renovation, several friends were asked to act as special collectors, it was most gratifying to find that they responded readily and generously, and the same can be said of the morning and evening congregations for the collections amounted to £100.

After the morning and evening services, the collectors and friends were entertained to an excellent lunch and tea by the ladies of the congregation in the Lyttle Memorial School, who, not only made all the necessary preparations but also supplied everything for the two meals, and their tables, laden with delicious things, proved that there are perfect hostesses in Moneyrea, and it must be admitted that a great deal of the success of the day was due to their efforts. Many encomiums were heard during the day on the excellent workmanship and good taste visible in the work done in the meeting-house, the light panelled ceiling, highly polished like a mirror, old gold cornices and beading, light stone walls, dark walnut seats and pulpit, terrazo aisles furnished with cork lino, new amber panes in the windows, etc., all of which shows that the committee were determined to make their sanctuary not only to look beautiful but to endure beautiful.

The re-opening services were a great success, and the congregation's best thanks are due to the Rev. J. J. Magill, to the special collectors, to the ladies who so generously supplied the lunch and tea, and to everyone who gave a helping hand that day.

AN AMERICAN FRIEND'S VISIT TO NORTHERN IRELAND.

The passing visit of the Rev. Dr. Dexter of America to our shores and York street Unitarian Church gave many of our people an opportunity of seeing and hearing him, and to form an acquaintance with him. The meeting put him in a most friendly mood, and made him feel at home amongst us.

He gave us two addresses on Sunday, the 26th July, to the York street Church and congregation and friends. His morning address was on "the Divinity in Man," or "the Christ in every man," and showed how the pearl of greatest price was to be found in the rubbish heap. He founded his optimism upon this fact and assured us that in the midst of all our troubles and trials the kingdom of God was coming nearer to us all. The set-back created an endeavour to re-adjust a higher life in all the peoples and nations. In the evening he gave us an impression of American life and people. Showing us at the outset of his address how easily it was to misunderstand one another when we dwelt apart from each other and misunderstanding was the root trouble and cause of all wars one nation had with another. Most people he said formed their opinions from the press or the politican, or faddist, and hardly ever considered the thinking and intelligent people in the community, who are never heard of in public at all, that are the backbone of our social life. The American institutions are no better, nor much worse than in any of the great nations. Their labour organizations are much weaker than in other countries. Then there are the racial animosities that still exists between Jews and Gentiles.

The great prosperity of the people made them imagine that they could exist and thrive if other nations fell; but they felt now that they had made a big mistake. And the present depression in trade was making them feel it as much as any other nation. The excluding of the foreigner was making the people more national and the birth rate had fallen owing to the stoppage of emigrants. Their marriage laws were as sacred as those of any country. The talking of the worst cases of divorce gave others the bad impression. The climate was not so much different

INTERESTING SERVICE AT CLOUGH.

Two Congregations with American Preacher.

UNITED CONGREGATIONS OF CLOUGH AND YORK STREET.
Rev. J. SHAW BROWN, Rev. EDWIN FAIRLEY, and Rev. A. L. AGNEW (in centre).

to what it is here. He deplored the poet's vision of us ever having "a new Jerusalem in England's green and pleasant land," and quoted an American poet who gave them this same idea of making a great peop'e of the Americans. Thoughtful people are learning that the depression of one nation affects all the rest of the nations, and internationalism is growing everywhere. The rugged individualism of Americans has turned out to be a ragged individualism. And the success of any people lies not in its ambitions and efforts but in its righteousness. They were like ourselves they wanted a market for their productions but could find none. And it moved Mr. Hoover to make his suggestion to Germany, which the vast majorities of nations had praised Religion in America was in a very fluid state. The theological aspect was receiving little attention. It was the land of all the new religious sects.

The movement to-day in religion judged men not by their words but by their deeds. The fundamentalist had given up the idea of a hell of punishment in the future. And "the Unitarians were too good to go to damn." The people as a whole were not concerned about the traditions, nor were they concerned about the future life, they lived in the present, and the demand was for moral righteousness and a social adjustment to the needs of our time.

He spoke in most glowing terms of Mr. Agnew's visit to America and how hard they had worked him. And there was a great appreciation of the message which he delivered. It had been an inspiration to their churches and ministers and people. Dr. Dexter had paid this flying visit to Northern Ireland to tell the York-street congregation how indebted they were in America to them and Mr. Agnew. They were trying to pay back a part of the debt they owed to them all. We all appreciated Dr. Dexter's plain and homely manner amongst us, and his message to us will help to broaden our out-look and make us more careful in future of forming our opinions by getting a clearer understanding of each other. JOHN M'CLEERY.

JOHN M'NEILL.

We learned with great pleasure that the famous evangelist, the Rev. John M'Neill, M.A. (once known as the "Scottish Spurgeon"), was in Belfast, giving mid-day addresses in the Rev. Wylie Blue's Church, May Street. With a recollection of him going back to the begining of his ministry, we remembered how every Sunday night at that time, he filled the Waverley Market, Edinburgh, with a congregation of 10,000. He became the successor of Dr. Oswald Dykes, at Regent Square, London, but, was in constant demand outside his own church, preaching for Spurgeon at the Metropolitan Tabernacle and at Westminister Chapel. D. L. Moody telegraphed if he would come and join him and he instantly replied "Yes." In Belfast he continued the mission started by Moody, but, though the audiences were very large, they were not equal in number to those of Moody. There is something wonderfully genial and humorous about John M'Neill. His hair now is white, but there are still the old familiar features, he is well over 80, and full of vigour. The moment he enters the pulpit, his power is felt. There are no long faces when John M'Neil l begins. Orthodox? Yes; but a nice orthodoxy. What is more important he is truly a minister of God and lives close to God and he believes his religion. He announced the psalm:

> "Come let us to the Lord, our God
> With contrite hearts return;
> Our God is gracious
> Nor will leave the desolate to mourn."

"You seem desolate by the way you're singing" he says. "Come on, put yourselves into it," and he acts as precentor, taking the congregation verse by verse. A minister from the body of the church leads in prayer, and John M'Neill then begins talking in a general sort of way. He says he always does so while the men are coming in; but, very often the last man is a woman; but, it doesn't do to say that. He didn't read the lesson, but gave the keytext of the chapter and summarised what it was about. Dan. VI. 10. "Now when Daniel knew that the writing was signed, that meant his doom was fixed, he went into his house and prayed three times a day, and gave thanks before his God, as he did aforetime," He made no secret about it, his windows were opened to—I almost said Scotland—for some of you it might have been Ulster. Some of you young men will be saying, "the minister's going to give us that old cock-and-bull story about Daniel in the lions' den." Well, it was there when you left the office, and it will be there when you get back again, for it means "steadfastness to principle, consistency." Here was a man, son of a conquered race, a Jew, who had got above born princes and

satraps by sheer merit. Why he could have bought up the shrewdest man in Belfast at one end and sold him out at the other. You'll hardly believe it and its hard in Scotland to believe it. He was a descendant of that old stockbroker stock-breeder—Jacob. Daniel was the target of envy and jealousy, but his enemies gave him a splendid testimonial. "They could find none occasion or fault; forasmuch as he was faithful, neither was there any error or fault found in him." So they hit on his religion and made a tool of the King to lay a trap for him. "I'm a bit jerky." said John M'Neill, "time's limited," (so is space). Daniel might have got his friends who were influential with the King, to work a sort of back-stairs influence:—Mr. Worldly Wiseman, Mr. Facing-both-ways, Mr. Money-love. "I'm in an awful fix, I want to keep my job and my religion, if I keep God, I drop into one pit, the lions' den; and if I let go God, I drop into a deeper pit still." Daniel prayed. The air is full of "prayer is played out." There's great talk of "reflex action."—I like that "reflex," ha! ha!—There is a God who hears and answers prayer. Daniel had a creed. "Conduct you say, is three-fourths of life," I'll let that go. There's the other quarter, the gnarled ugly root below the ground, the creed. A modernist, a very advanced one, was on his trial and was asked how he got over the creed. "Oh, he said, I just begin I believe in God," and that starts the gramophone. The congregation was the gramophone. When Daniel got among the lions, hungry, starving Nubian lions, they should have snapped him up in a moment. They were as quiet as sheep, I've never slept either with sheep or lions. I expect Daniel was comfortable enough, except for the smell. God won't bring you into trouble without bringing you out of it. What says the book of Revelation? "Who are those arrayed in white?" these that stand nearest the throne, the vanguard of God Himself. "These are they that have come out of great tribulation." They brought Daniel up and they were scientific in those days, could scarcely believe it, they looked him over and no manner of hurt was found upon him, not a scratch and the Holy Ghost gives his verdict, "because he believed in his God." So was it expounded by John M'Neill and raising his hands, he said "Receive the blessing!" It was a powerful sermon. But our people would have added "well done Daniel," you were true to your creed, but it was the Unitarian creed: "I believe in God."

COMMUNION.

Moderator's Address at Synod.

We have begun the proceedings of the day by meeting at the table of the Lord, therein acknowledging Him as our Master, and pledging ourselves as far as in us lies to aspire to be his disciples, seeking the light, and praying for the strong aid of the Divine Wisdom and Compassion.

In the breaking of bread and drinking of wine, we continue the sacred rite ordained by our Lord Himself and thus it has been called "The Lord's Own Service." As a pledge it is a *Sacramentum*—the word "Sacrament" is not a New Testament word, it is derived from the word which means "the oath of allegiance" which a Roman soldier took on enlistment. It is therefore a *pledge*, that we shall endeavour to live the life which Christ taught and He Himself lived, and by His grace to purify our thoughts, words and actions, so that the Lord may be in our hearts and on our lips, that through our hearts the love of God may shine forth, and through our lips His power be made manifest.

We join together in the act of *thanksgiving*. It was an ancient custom in the Church for the worshippers to bring of their store as an offertory, presenting their gifts, and from these as much of bread and wine were taken as was needful for the service, and with true and thankful hearts, the tokens of God's life-giving gifts bestowed upon His people, were offered, the worshippers linking these creatures of bread and wine, spiritually with themselves and praying that through them their sacrifice of praise and thanksgiving might be accepted. The service was therefore an *Eucharist*, a thanksgiving. It is meet and right that we should ponder all that we have to be thankful for; to note the blessings we receive day by day, which frequently we accept thoughtlessly, as though there were no Giver of all good things, to whom to be thankful, and thus missing that inspiring and consoling truth that those blessings at times may come disguised in forms, which the weakness of our human nature would cause us to reject—in the form of pain, of sorrow, of suffering.

Then, we are brought into fellowship one with the other, and we are drawn into wondrous and mystic communion, and our souls lifted into the immensity of the Divine Love. In the sacred silence we have com-

munion with God our Heavenly Father. He hath sent forth His Spirit into our hearts, whereby we cry Abba, Father. Thus the rite is one of Holy Communion.

"As oft as ye shall do these things, ye shall do them in *remembrance* of Me. The remembrance also of those who are no longer with us in bodily form. We remember the words: "Before God none are dead, for all live unto Him." God's servants of the past are still His servants, they live. We remember Him who lived a life and that "we are saved by His life." Saved from missing the mark, saved from living aimlessly, saved from sin. His life was one of devotion to the Father's will. "In the volume of the Book, it is written of Me, 'Lo, I come to do Thy will.'" All through His ministry, His life was complete and perfect sacrifice acceptable to God, a sacrifice even to the death of the cross—a heroism, a tremendous love and yearning for the whole world, that the joy and the happiness which were His might be shared by all, and that all might come into His kingdom of happiness. He went through the darkness of desertion, of misunderstanding, of ingratitude, of scorn.

But, "what manner of man is this?" Through that love a greater Love shines forth, through that sacrifice a greater Sacrifice is seen, which is a joyous continuous outpouring of Life and Power; and so glorious is it, that human hearts respond, "we are reconciled by His death." God, Himself, needs no reconciling. He is reconciled all the time. *We* are reconciled to God.

We remember the mighty and glorious company—the Church Invisible. We remember those who have left us since last we met at the Annual Communion of our Church, who have passed within the veil. 'Eternal peace, grant unto them O Lord, and let light perpetual shine upon them."

We pray that we may be refreshed by these heavenly gifts, and that His grace may be so grafted inwardly in our hearts, that it may be made manifest in our lives. "Let him that would be greatest among you, be as he that doth serve" For this, we make our offering to God. In this, the Lord's Own Service, which is a Sacrament, a Eucharist, a Communion, a Remembrance, we offer and present ourselves, our souls and bodies, to be a holy and continual sacrifice unto Him. May our strength be spent in His service and our love poured forth upon His people. *Amen.*

SIX MONTHS' WORK IN INDIA, NOV., 1930—APRIL, 1931

Abbreviated Report of Rev. Magnus C. Ratter.

Received June, 1931.

(a) KHASI HILLS.

Very soon after reaching India Mr. Ratter went to Shillong, was ardently welcomed, visited scattered Unitarian congregations and also distant Samajes never previously visited by a Unitarian; 160 miles of mountain routes, half on foot and half by motor. He conducted services, met the people, explored their needs. Educational assistance rather than ministerial leadership required, failing a western Unitarian, housed and supported there, a suitable trained native leader would be a boon. Also a school is badly needed: cost of building approximately £120, upkeep and staff approximately £150. Mr. Ratter has now gone back to this district for a longer stay.

(b) CALCUTTA.

Here Mr. Ratter spent his first week in India, meeting leading Barhmo Samaj members and conferring with the committee at Headquarters. After returning from the Khasi Hills he plunged into some three months of experimental effort under excessively adverse and difficult conditions. English services proved utterly impracticable, so he devoted himself to work in and with the various Samajes and their congregations, especially the younger people; he conducted a regular service at one of these, inaugurated a system of religious addresses at one of the Girls' Schools, met numerous Brahmos in their own homes, and in every way brought home to them the goodwill of the British Unitarians whose emissary he was. But because of the political atmosphere and for various other reasons, he felt himself greatly hampered in his work.

(c) SOUTHERN TOUR.

Andhra District.—Here he found far greater scope and opportunity, and spent an excessively busy month, delivering some 40 lectures and addresses to encouraging audiences. A fine group of Samajes under the leadership of Sir V. R. Naidu; opportunities arranged for addressing meetings of college students, for numerous conferences upon matters of importance to the religious movement, and so on; twelve towns visited.

Madras.—This forms the subject of two lengthy separate reports re the native Unitarian Church there, which is in sad dis-

repair, although a gift of money from America, just received, will partly remedy this. He visited and addressed also the local Brahmos on four occasions, and repeated the visit on his way north, for further consultations and services, both Unitarian and Brahmo.

Meanwhile, valuable visits were paid to *Tinnevelly*, *Coimbatore*, *Allepey*, *Calicut*, *Mangalore* and *Bangalore*, at each place being warmly welcomed by the Brahmos and given ample opportunity for services, addresses, lectures, consultations and visitation in their homes. Vital questions affecting their welfare and future were put before him, and upon all these he has submitted valuable reports and given what advice he could while there.

FUTURE WORK IN INDIA.

Various Suggestions.

(1). A permanent resident representative, visiting all and linking all together: valuable but very costly—or he might (2) concentrate on the Khasi work; or (3) supervise Madras Unitarian church and visit Southern Brahmo Samajes; or (4) work on the West Coast at Mangalore (where there is a demand for the establishment of a Unitarian congregation) and elsewhere; or (5) settle in Calcutta and do what he can; but the time is not favourable for this.

In any case he must be supported in training and engaging native helpers to assist and share the work under his supervision.

Alternatively, if a western representative must be ruled out, there is need for financial help in appointing native helpers at various places—the Khasi Hills and elsewhere.

Personal Proposals.

After a few months in the Khasi Hills among Unitarians and Brahmos, to return to Calcutta, visit the chief northern Samajes which have invited him, revisit the southern Samajes and Madras and the west Coast Samajes and return to England late 1931 or early 1932.

Conclusion.—Now greatly impressed with the work that could be done and needs to be done—after careful decision and planning as to what we are prepared to support; but we must do it adequately or not at all.

ALCOHOL.

Investigations, with reference to Alcohol, have been made for several years past, in America, into the history and medicinal value of alcohol, and these have been summarised and are now being widely distributed, in pamphlet form, under the title of "Artificial Happiness or Alcohol the Deceiver," by Marie R. Hotchener. Lord Bacon is quoted as saying "All crimes on earth do not destroy so many of the human race, or alienate so much property, as drunkenness." We are informed that it was not until 1130 that Allricasis, an Arabian chemist, invented the process by which alcohol was isolated as a separate product. In pure alcohol nothing can live, an insect dropped into it, dies instantly as though dropped into boiling water. It may preserve certain tissue from decay and it is so used in museums. At one time alcohol was considered a food, and is in some parts of the world of essential value in food and medicine. "In 1915 the 'Great Committee on American Pharmacopœia' eliminated liquor of all kinds from the field of curative medicine. The National Convention of the American Medical Association concurred in the opinion and agreed that alcohol instead of curing disease, is a dangerous impediment in curative processes. In support of that opinion is appended a long list of names of eminent medical men in various countries. Forty-three Life-insurance companies in America have decided that alcohol was undoubtedly the greatest cause of death."

"Dr. Gustav von Bunge, of Basle, Switzerland, and Dr. W. C. Sullivan, Medical Inspector of Prisons in England, have made some very interesting experiments, covering long years, in the matter of pregnant mothers who drank alcoholic liquors of any kind. The majority of the offspring were found mentally deficient. Not only that, but the growth of the child was prenatally stunted. Mothers who took liquor, lowered their own strength and impaired their physical well-being to the extent of decreasing materially their powers to surmount the dangers of child-birth." The enormous amount spent annually on the consumption of alcoholic liquors, far surpasses the amount spent on any other commodity,—clothing, education, etc.

"The verdict of modern science respecting the use of alochol in disease may be briefly summed up as follows:

(1). Alcohol never, under any conditions,

increases the vital energy of the body, but, on the contrary, decreases it in a marked and uniform manner, through its poisonous influence upon the living cells.

(2). Alcohol is never a tonic or a stimulant. It is always a narcotic, interfering with the bodily functions and lessening the nerve tone and vital energy.

(3). Alcohol always diminishes, never increases, the energy of the heart, and hence is detrimental rather than beneficial in cases of shock, collapse, fainting, etc.

(4). Alcohol increases the liability to infectious disease and prevents the development of immunity.

(5). Alcohol does not aid digestion, but actually hinders it, especially in cases in which the digestion is always weak or slow; hence its use in connection with meals is absolutely unscientific and irrational."

"Are you a ruler or a slave?"

LEAGUE HOUSE, 18 DEVEREUX COURT, STRAND, LONDON, W.C.2.

Open to members of the Women's League, and Women and Girls belonging to our Congregation.

BED, BATH, AND BREAKFAST, 5/-.

APPLY, giving a few day's notice to: **MISS HERMANN, The Warden.**

REPORTS.

Belfast, York Street—Summer days have been busy days in York Street. With a great part of our congregation on holiday at the week-ends, those who have remained have responded splendidly to the appeal to keep the Church going at full strength, especially in view of the fact that it is just at the most trying time of the year that we have most visitors. The result has been that the Church is almost as full as ever on Sunday evenings. The result of putting a small card on the Church notice board of several hotels has been most gratifying and our ladies have been kept busy on Sunday evenings entertaining visitors from many quarters. The Church has been painted for the third time in seven years, and for the first time we have been able to improve the external appearance. Much however remains to be done. We are faced with the fact, that now when the Church depends more that ever on the Regular support of its members, distress amongst them is perhaps greater than in previous years. We are endeavouring to meet the situation by rising to it. All who can are contributing to the benevolent fund in order to prevent its debt from increasing, while a mid-week fellowship is to be inaugurated as well as the Saturday Guild and Sunday afternoon meeting. The Dramatic Society hope to do their share and by these methods we hope to balance our accounts while avoiding a Bazaar which is almost impossible at present. The Esperanto group are resuming their work and it is hoped that all activities will be in full swing before the Ulster Hall Service on October the 4th. Amongst visiting preachers we have had Dr. Robert Dexter, from Unitarian Headquarters, Boston. On Wednesday the 22nd, a lunch was provided by the ladies of York Street, to enable Dr. Dexter to meet leading Trade Union Officials and others who could give him some information on matters which he is visiting Europe to study. On Thursday 23rd a Social was held. Dr. Dexter having expressed a wish to bring a message from American Unitarians to the Non-subcribing Church, we invited the Moderator and Ex-moderator to be present along with several members of the Laymen's League, it being impossible in short notice, during the holidays, to gather anything but a representative number. We were pleased that these gentlemen came. On Saturday, our visitor was taken on a lightning tour of some of our County Antrim Churches and also to All Soul's First Church and the Mission and to the University. On Sunday evening, Dr. Dexter preached to a full Church, the impression which he had made at the Wednesday conference and on his visit to the Labour Exchange being responsible for the attendance of many strangers. He expressed the opinion that the old country was far ahead of the United States in its Social Services. We should have liked to see a larger number of members of our own household of Faith at this Service, but doubtless, the holiday season was responsible for their absence. From the 6th to the 9th August, we had with us, Rev. Edwin Fairley, director of religious education of the New York Unitarian Churches. . At a special meeting of the Guild, Mrs Fairley was presented with some Irish Linen. Mr. Fairley visited several of our Country Churches as well as those in the City. On Sunday the 9th, he preached at the United Service, when some seventy of our people journeyed to Clough, where we were hospitably entertained. In the evening

there was again a full Church, and a large crowd saw Mr. Fairley off at the Heysham boat. Rev. Robert Davison, of South Shields, preached on Sunday 16th. The Church has been maintained open daily since Mr. Agnew's return. There have been numerous visitors, including several well-known Orthodox Ministers. We are looking forward to an active winter and take this opportunity of reminding country friends that we shall be glad to welcome them at any time. The Church is open continuously from 3 o'clock till 11 p.m., on Sunday, and tea and supper are provided. Such visits are helpful to us, as they let our new members see that there is some interest and enthusiasm in our movement, for frequently they have been misinformed to the contrary, and it should surely be interesting to our visitors to see one of their own churches, and know that they are helping it in very difficult times. It seems surprising to us that while we take a more radical stand on many matters than they do, the majority of our visitors are connected with Orthodox Churches, and moreover come often long distances to be with us. It is a gratifying sign of the times, for we remember the time when Orthodox visitors were few. But new comers to our cause would be more favourably impressed if they found more enthusiasm than that which they brought with them. We earnestly ask those who live within half-an-hour's run of the City and who have no evening service of their own, to come and help us with our Evening Service and we can promise them an enjoyable time in return for the help they will give us by their presence. We are hoping shortly to have a visit from Dr. John Haynes, of the Community Church, New York, who is at present in Russia.

Ballyhemlin.—The School and Choir Excursion to Larne took place on Friday, August 7th, leaving Ballyhalbert at 9 a.m. The weather was fine until the evening. The journey was broken for a couple of hours in Belfast, for an hour at Carrickfergus, when a few viewed the interior of the Castle, about three hours was spent in Larne. Rain came on heavily, but that did not mar the pleasure of the visit. The return was made by Ballynure and Bangor, and then on through Groomsport and Donaghadee. Notwithstanding the weather, the trip was most enjoyable.

Clough.— Miss Muriel Constance Shaw and Master David Watson Shaw, pupils of Drumaroad P.E. School, are to be congratulated on their outstanding success in the recent elementary school certificate examination. Passing with honours in all subjects at the early age of 13 years reflects great credit on Miss Shaw, while praise is due to Master David for doing so well at the tender age of 12 years.

—"*Down Recorder.*"

The following also appeared in the same issue of the "Down Recorder"—

Nephew of Captain W. H. K. Lowry (a member of the Clough congregation) Captain Gerald Lowry, now an osteopath, was invested at Buckingham Palace, on 23rd June, with the Companionship of the Order of St. John of Jerusalem. Captain Lowry, who went to France with the Royal Irish Rifles, was the first officer to be blinded in the War. He has since furnished in his own career the justification of the title of a book he has written—"Victory over Blindness."

—"*Down Recorder.*"

Captain Lowry is also the nephew of the late Mr. Lowry, Bank Manager, Down, who was Treasurer for many years of Stream Street Church, Downpatrick.

Glenarm.—A successful cake and candy Fair was held in the Seaview Hall, Glenarm, on Friday, 17th July, at 3 p.m. Despite unfavourable weather there was a large attendance at the opening ceremony, which was gracefully performed by Mrs. R. Minnis, Larne, a daughter of the late Mr. James Morrow, J.P., and a good friend of the Glenarm congregation. Mr. John Thompson, J.P., Co. C., Glenarm, presided and introduced Mrs. Minnis in suitable terms. He referred to his long acquaintance with the late Mr. Morrow, who was one of the best known Unitarians in this part of Co. Antrim. For very many years the Morrow family had been worshippers in the Old Presbyterian Meeting House. The late Mr. Morrow always displayed the greatest interest in the affairs of the old Presbyterian congregation, Mrs. Minnis said she felt it was more on her father's and husband's account that she had been asked to open the Fair, which she had pleasure in doing, and wished it all possible success. A beautiful bouquet was then presented to Mrs. Minnis by little Miss Elizabeth M'Mullan, Glenarm. In proposing a cordial vote of thanks to Mrs. Minnis for her kindness in acceding to their request to open the Fair, the Minister, Rev. J. A.

Miskimmin, B.A., mentioned the fact that, so far as he knew, this was the first meeting of this kind in the history of the Old Presbyterian Congregation, Glenarm, which dates from the year 1622. A vote of thanks to the Chairman was proposed by Rev. Thomas Munn, Cairncastle, seconded by Rev. John Begg, Larne, and passed by acclamation. Mr. Thomson briefly replied, and Mr. R. Minnis thanked the meeting on behalf of his wife. After paying expenses there remains a sum of £125 16s 4d in the Treasurer's hands for the renovation of the Manse. Our best thanks are tendered to all who helped to bring about this desirable result.

Moneyrea.—The Sunday School Fete took place on Saturday, July 18th. The scholars gathered together at the Old School, at 1-30. When lunch was over, they marched to a field which was kindly lent by Mrs. I. Fisher, Moneyrea, member of the Congregation. During the afternoon the young athletes were busy striving for their "laurels" or rather prizes, whilst others played cricket and "rounders." The races and games were organised by the the Secretary and the Treasurer of the Sunday School, ably assisted by Mrs. Davies, Miss M. Hogg and the Minister At 5 p.m. all retired to the Old School for a sumptuous tea, after which they returned to the field where the crowd was increasing fast. The Ballykeel Pipe Band under the directorship of Mr. Fletcher M'Auley, as usual led the way and played selections during the evening which charmed everybody. In spite of threatening clouds, the weather held good; the field was full of people, young and old in their hundreds played and enjoyed their games till about 10-30, when the band led the crowd home with a stirring march, which ended a most enjoyable day. Miss Miniss, Miss B. Kennedy, Miss E. Dempster, Miss M. Hogg, Mrs. Davies made all the arrangements and presided at the tables.

IN MEMORIAM.

The Holywood congregation has lost a much loved friend by the death of Miss E. Ethel Munster, who passed peacefully away at the home of her sister, Mrs. Swan, at Dundalk, Co. Louth, on July 15th, at the age of 68 years.

Speaking at a Memorial Service at Holywood, on Sunday morning, July 19th, the minister said:—"Ethel Munster was in many ways a remarkable woman—one in 10,000. She had great gifts and made faithful use of them. She was a good musician, a landscape painter of fine and trained imagination and delicate touch and a lover of good books, in which she had widely and wisely read. Moreover she was blessed, as all wholesome full-grown natures are, with a keen and delightful sense of humour. But the best of all her gifts and the one she treasured and cultivated most reverently and diligently, was the love of God. which burned with a pure flame in her heart—a love which she poured out unstintingly upon all who came under her fine influence. When I read just now St. Paul's great chant in praise of charity; who that knew her could fail to recognise that Ethel Munster had graduated in the same school of Jesus as the Apostle had. No one can tell how many were the deeds of kindness she did amongst us, for of her it was true that she did not let her left hand know what her right hand did and all the favours she showed to others, she did as though they were done to her. There was a grace about her life and actions which was Christ-like. She was one of the most Christ-like women I have known, her devotion was like His, her love was like His, and His too, in her measure, was the cross she bore for love's sake. But although a charity like hers must needs suffer much, it was kind and radiant to the end. I once heard one woman say of another, "she is the best woman God ever made," I feel that something like that is true of Miss Munster; and we may be sure that God did make her, for she could never have made herself as good as she was. She lived her bright, unselfish life in our midst, she prayed with us here, she shared our fellowship of worship and service, a life like hers was a great gift to us and a great responsibility. Let her true and sweet example of a good life lift us nearer to God's heavenly presence, where her brave spirit now more nearly dwells. The congregation stood in silence as a tribute of grateful and affectionate memory to the dead and of sympathy with those who mourn her loss.

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